Rev J. White

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, JUNE 28, 1822. No. 46.

FOX'S LECTURES

ON HUMAN PERFECTIBILITY.

[The object of this part of the lecture is to show that the former days were not better than the present, but that the condition of mankind is gradually improving.]

[*Continued from Christian Register, page* 173.]

The first appeal is to experience. What is the language of the past? Has the human race been stationary, gradually deteriorating, alternating between improvement and degradation, or gradually advancing? Let facts decide. Not minute, partial, isolated events, but the broad facts of universal history. Was the human race ever in a state superior to the present? If so, point to the record, and in that interesting narrative, let us forget the humiliating contrast.—Was it in that first, dimly-seen stage of being, the *infancy* of mankind, when man was scarcely distinguished, but by name, from his fellow tenants of the earth? When his language was little more than inarticulate cries, the summit of his science to construct the cabin that should be a little shelter from the storm, and to procure a bare subsistence the summit of his bliss? Was it when these wretched individuals formed savage hordes, their abode unfixed, their occupation war or hunting, their religion the worship of stars or clouds, no law but force, and no restraint on their passions but the physical impossibility of their gratification? Was it in the next stage of society, when these hordes were amalgamated under a barbarous despotism, in which boundless power was wielded by individual caprice for purposes of wanton cruelty, and men became like beasts, unreasoning as the most senseless, oppressed as the most enduring, or bloody as the most savage? Was it when civilization was confined to a few small states in Greece, and even there three-fourths were slaves, holding life at the capricious will of their masters, those proud masters themselves the slaves of ignorance, and dupes of priestcraft—fluctuating between external war and internal commotion, anarchy and tyranny? Was it even in the best days of Rome, of Rome polluted by the abomination of domestic slavery, and waging eternal war with the world, offering only the alternative of subjection or extermination; rude in arts, with no philosophy, and a religion whose gods and ceremonies make one blush or shudder? Was it in subsequent times of confusion, persecution and distraction; or in yet later ages, when kings tyranized over people, and priests over kings; when every petty chieftain had a property of men; when perversions of justice and corruptions of christianity passed unreproved and unnoticed? To what point will ye turn back the wheels of time and bid them stop at a season of higher improvement than at present? Or what branch of knowledge can be selected, connected with the happiness of mankind, which has experienced a retrograde motion? Did the ancients ever rival, or approximate to the moderns in the useful arts? Did they cultivate the ground with greater skill, or frame more commodious dwellings, or temper the ore with nicer art, or did their looms produce robes more gorgeous, or clothing more commodious than ours? Or are their mariners and coasting-boats to be compared with the vessels and skill of those by whom the boundless ocean has been traversed, and new worlds discovered? From the arts turn to the sciences. Contrast their egregious errors, and cloudy theories, with the accumulated facts, and solid principles, and stupendous discoveries of later ages. Are political institutions selected? In these perhaps they most excelled—but with all the boasted freedom of the noblest of them, they still consulted the protection of the few, the oppression of the many. Slaves, the bulk of the inhabitants, were beneath the laws. Their best governments ought to be compared with the best modern governments: not with Spain or Turkey, but with America and England. But with regard to the mass of the people, there is probably no government in Europe under which their condition is not far better than under the most celebrated governments of antiquity. In religious knowledge and moral theory they are infinitely distanced. A list of vices exploded now, but fearlessly practiced then, might be framed, which would strike with horror. All sound philosophy of man, his nature, duties and capabilities, is of modern growth. The world is wiser—and with wisdom, virtue and happiness have a close alliance. Our improvements in the arts are felt every day, by every labourer in his cot. The better administration of justice diffuses peace and security over nations. A wider intercourse promotes useful knowledge and benevolent plans. Our benevolent institutions are of modern origin and rapid progression. Information is diffused to an unexampled extent. Domestic slavery has a very limited existence, and foreign slavery has received a death-blow. The grossnes of ancient superstition has retired to the abodes of savages, nor even there maintains its ground. The domestic affections are called forth, and a refined enjoyment scattered over countries, of which they had not even that remote conception which we form of the higher felicity of futurity.

I know it is objected that this deduction is too confined, and applies only to a small part of the globe; that the ruins of Athens are no monuments of the progress of man, nor the deserted towers of Babylon temples of his perfectibility. But has the proportion of uncivilized nations ever been less than it is now, or the prospect of their emerging from barbarianism ever greater? Surely not. Nor let us be told that empire has fluctuated, as if that had much influence on the question. The conquerors have oft become vanquished. But they were slaves when their lords led them forth to slaughter; and probably not more virtuous and happy than when in their turn they were subdued by others. That there are continual fluctuations; that Egypt has retrograded, and China seems stationary; that the sail of commerce veers from coast to coast, and the sceptre of dominion changes hands; is all very consistent with a gradual advance in the whole species: these are but the bubblings and tossings of the surface of the ocean, while a strong under-current bears resistlessly along in its allotted course. The degradation of one nation may be subservient to the elevation of the world. Rome was humbled in being conquered by barbarians. But look at what those barbarians have become—there is more than ample compensation. Beneath that mass of barbarism the fire of intellect lay buried, but not extinguished: it was but a pile of fuel for its gathering strength: at the revival of letters, in the reformation, that fire again towered up in brilliance; tyranny shall perish in its blaze, and nations revel in the splendour of its illumination.*

It is obvious upon the whole, that a mighty and happy change has taken place: it has been not sudden, but progressive and accelerated.—Why should not the future correspond with the past? Why should not the sun of improvement rise to-morrow as it rose to-day? Whatever be the obstacles that obstruct the progress of man, they have already operated in different countries and ages; the world has advanced in spite of them; and why should we argue from their past feebleness to their future omnipotence? New ones, more powerful must arise, or the auspicious progress which they could not prevent, must continue. Or have we now reached an impassable boundary? Are we now, for the first time, become stationary? Now when every day teems with some scientific discovery, or useful invention, with efforts of genius for the enlightened, and facilities of instruction for the ignorant; or with new efforts of benevolence in behalf of the poor, the prisoner and the slave? Now, when schools rise in every village, and the Bible travels into every cottage; when the principles of civil and religious liberty are better understood than ever, useful information is more widely diffused, and a more general, practical conviction prevails that man should be universally the friend of man? Bold must he be who can look round him, and assert that the present, with all its just subjects of complaint, is not a season of rapid advancement.

The invention of printing, with its accompaniments and results in the increased communication of countries with each other, the prevalence of discussion, especially of religious truth, the diffusion of information, and the approaching universality of education, preclude forever the recurrence of some of those vicissitudes by which the world has apparently been thrown back and darkened for ages. We cannot again tread that dreary road. No powers of evil can revive its horrors. Before that can be accomplished, the human mind must be brutalized by ages of degradation; all records of the past must be annihilated; books must be destroyed, and printing forgotten; all our rich heritage of freedom and wisdom alienated; and an universal combination formed to blindfold posterity. But into this no priestcraft can cajole, no tyranny compel mankind. It would be a miracle of omnipotent malignity. Here, then, we may look boldly on to the future, and reply to the demand for further resources of improvement; we find them in the gigantic strides of science, especially as connected with the mind of man; in a pure philosophy, which developes the laws and instructs us in the formation and regulation of that mind; in the prospect of useful information becoming the portion of mankind; in the civilization of the barbarous, and the improvement of political institutions, which, yielding to increased knowledge, become in turn the causes of greater increase; and above all, in the mighty word of God, which, shaking off the corruptions that enveloped it, has begun its career of triumph, and shall "go forth conquering and to conquer."—These are engines of wondrous force. Who shall calculate their powers? Who shall limit their results? Is it enthusiasm to expect that to them shall yield the passions and prejudices of mankind? Is it folly to think that by them shall be realized those bright visions which hope suggests, benevolence cherishes, experience confirms, and which are sanctioned by the certain declarations of the immutable God? If this be enthusiasm, she wears the garb of truth, rests on the rock of ages, and is crowned with the rainbow of heavenly promise! Ever be she the inmate of my bosom! Let present comforts fade away,—let transitory vicissitude make life the sport of fortune,—let adversity and depression cloud my horizon,—

> "Cease every joy to glimmer on the mind,
> But leave, Oh, leave the light of hope behind."

that hope which breathes no selfish wish, but longs for the universal brotherhood of man, the coming of the kingdom of the God of love.

---

* The rude destroyers of the Roman empire reaped blessings which they little expected, or at first knew how to value, from the vanquished: the effect of their embracing the christianity, such as it was, of that age, is thus described by Gibbon:—

"Christianity, which opened the gates of heaven to the barbarians, introduced an important change in their moral and political condition. They received at the same time, the use of letters, so essential to a religion whose doctrines are contained in a sacred book, and while they studied the divine truth, their minds were insensibly enlarged by the distant view of history, of nature, of the arts, and of society. The version of the scriptures into their native tongue, which had facilitated their conversion, must excite, among their clergy, some curiosity to read the original text, to understand the sacred liturgy of the church, and to examine, in the writings of the fathers, the chain of ecclesiastical tradition. These spiritual gifts were preserved in the Greek and Latin langnages, which concealed the inestimable monuments of ancient learning. The immortal productions of Virgil, Cicero and Livy, which were accessible to the christian barbarians, maintained a silent intercourse between the reign of Augustus, and the times of Clovis and Charlemagne.

"The emulation of mankind was encouraged by the remembrance of a more perfect state; and the flame of science was secretly kept alive, to warm and enlighten the mature age of the western world. In the most corrupt state of christianity, the barbarians might learn justice from the law, and mercy from the gospel: and if the knowledge of their duty was insufficient to guide their actions, or to regulate their passions; they were sometimes restrained by conscience, and frequently punished by remorse. But the direct authority of reltgion was less effectual than the holy communion which united them with their christian brethren in spiritual friendship. The influence of these sentiments contributed to secure their fidelity in the service, or the alliance of the Romans, to alleviate the horrors of war, to moderate the insolence of conquest, and to preserve in the downfall of the empire, a permanent respect for the name and institutions of Rome. In the days of Paganism, the priests of Gaul and Germany reigned over the people, and controuled the jurisdiction of the magistrates; and the zealous proselytes transferred an equal, or more ample measure of devout obedience, to the pontiffs of the christian faith. The sacred character of the bishops was supported by their temporal possessions; they obtained an honourable seat in the legislative assemblies of soldiers and freemen; and it was their interest as well as their duty, to molify, by peaceful counsels, the fierce spirit of the barbarians, The perpetual correspondence of the Latin clergy, the frequent pilgrimages to Rome and Jerusalem, and the growing authority of the popes, cemented the union of the christian republic; and gradually produced the similar manners and common jurisprudence, which have distinguished, from the rest of mankind, the independent, and even hostile nations of modern Europe."—*Decline and Fall*, chap. xxxviii.

Thus it is that the greatest blessings come upon mankind incidentally and unexpectedly. From the zeal of modern missionaries to Calvinize the South sea Islanders, much spiritual good is not perhaps to be expected, but together with the assembly's catechism they have carried something much better to that degraded race. Who would have conjectured, twenty years ago, that now a printing-press would be at constant work in Otaheite? The world owes much to the men who have done this, though it was not the primary object of those zealous and enduring efforts which, whatever be their opinions, are truly christian, and deserving of the highest commendation.

Extracts from the "Trinitarian Review."

Among the writings on the subject of the Trinity which have been issued from the press, in this vicinity, within a few years past, there has been none, perhaps, so much to the point, and at the same time so interesting, as a small work published in 1814, in three numbers, called "The Trinitarian Review" by Rev. Noah Worcester D. D.

In the introduction of that work, the writer speaking of the different classess of Trinitarians, remarks, "No two sects of christians have been more opposed to each other, than Trinitarians among themselves." To illustrate this he exhibits a great number of contrasts by bringing together extracts from the writings of different Trinitarians. Before doing this however, and for the purpose of giving greater effect to his design, he introduces an extraordinary letter of Mr. Paschal. For the gratification of our readers who have not seen this little work we shall occasionally publish some extracts from it. We begin with Mr. Paschal's letter. It is introduced by Dr. Worcester in the following manner.

That you may not fail of seeing and feeling the force of what is to follow, I shall give you an abridgement of the celebrated Mr. Paschal's first letter relating to the Jesuits, as a symbolical Prospectus of the present work. Not indeed to cast an odium on my trinitarian brethren, but to aid your minds by a striking and pertinent simile.

"SIR,

"You and I have been under a great mistake: I was not undeceived till yesterday. I thought till then, the disputes in the Sorbonne had been of the last consequence to religion. You will be very much surprized, when you shall learn by this letter, in what all this great bustle ends. The business was to examine what Mr. Arnauld has said; 'that grace, without which one can do nothing, was wanting to St. Peter in his fall.' I made a visit to one of the most bitter zealots against the Jansenists. I asked him if the Sorbonne would not make a formal decision, that grace is given to all men. 'Sir' said he, 'that is not the point.' I desired him to let me know, in what the *heresy* of Mr. Arnauld's proposition consisted. 'It is,' said he 'in that Mr. Arnauld does not allow that the just have the power to fulfil God's commands, in the manner that *we* understand it.' I went immediately to as professed a Jansenist as there is in the world. I begged him to tell me, if he believed that the just had always power to obey the divine precepts. My gentleman told me, that it was his belief, and that he and all his friends would maintain it to the last moment of their lives.

"Upon this I returned to my first doctor, and told him I was very sure peace would soon be made in the Sorbonne; that the Jansenists to a man, acknowledge that the just have power to fulfil the commands. 'Softly, sir,' said he 'not so fast, a man must be an excellent divine to clear up so delicate a point. The difference between us is so nice, that we can hardly tell where it is ourselves. The Jansenists will tell you that the just have all the power to fulfil the divine precepts; but they will never tell you that this power is the NEXT POWER, which is the point in debate.'

"This word was quite new to me, and indeed unintelligible. I desired therefore that he would explain it; but he seemed to make a mystery of it, and sent me back to the Jansenists, to inquire, whether they allowed that the power of the just was a NEXT POWER. I committed this term to my memory; I say *memory*, for my *understanding* had nothing to with it. I ran away to my Jansenist —'pray sir,' said I, 'do you allow of a NEXT POWER.?' He fell a laughing, and very calmly replied, 'first tell me in what sense you understand it, and I will tell you what I think of it.' But as my learning did not go so far, I found myself unable to give him an answer; but said at random, 'I understand it in the sense the Molinists do.' 'Pray which of the Molinists?' said he. 'Why all of them,' said I, 'as they all make but one body, and all act by one spirit.

"'Ah!' said he, 'you know very little of the matter. They agree so little, that you will find them very opposite to each other. It is true they all agree to ruin Mr. Arnauld, and therefore have thought proper that all should pronounce the word NEXT, though they understand it differently; that so by this unity they may make a considerable body, to crush him with the less opposition, and greater assurance.' My business was only to know what meaning they give to the word NEXT. 'I will explain it with all my heart' quoth he; 'but you will see such gross clashing, you will supect my veracity. You will be better satisfied to hear it explained by themselves.'

"I went directly to one of Mr. Le Moine's disciples. I begged of him to tell me what it was to have the NEXT POWER to do any thing. 'That,' said he, 'is very easy; it is to have all that is necessary towards it, in such a manner that nothing be wanting.' 'So then,' said I, 'you mean that they always have all that grace, which is necessary to such obedience, in such a manner that nothing is wanting on God's part.' 'Hold,' said he, 'the just have every thing that is necessary, to keep the commandments, or, *at least, to request it of God.*' 'But is it not requisite to have an efficacious grace to excite us to make our prayers to God?' 'No,' said he, 'and Mr. Le Moine will tell you the same.'

"Not to lose time, I went to those that I was sure were your new Thomists, I prayed them to tell me what they meant by a NEXT POWER; 'is it not that, to which nothing is wanting to make it act?' 'No,' replied they. 'But Mr. Le Moine understands it quite otherwise,' 'That is true,' said they, 'but we understand it as we have told you.' 'But according to you the Jansenists are *orthodox*, and Mr. Le Moine a *heretic*. Mr. Le Moine says, that the just can pray without that efficacious grace; which doctrine you condemn.' 'Very true,' said the Fathers, 'but Mr. Le Moine calls that power the NEXT POWER.'

"'How, gentlemen, said I, is it not playing with words, mere mockery, to say that you agree with Mr. Le Moine, because you make use of the same common term with him, but disagree in the *meaning?*' To this I could get no reply. But Mr. Le Moine's disciple came in. 'I know a gentleman,' said I, 'who, maintains that the just have at all times power to pray, but that they never will pray, without an efficacious grace to determine them to do it. Is such a man a heretic?' 'Hold a little.' replied my good doctor; 'if he calls that power a NEXT POWER, he is a Thomist, and so far *orthodox:* 'but if not, he is a Jansenist, and consequently a *heretic*. But, said I, 'he neither calls it NEXT, nor not NEXT.' 'Why then he is a *heretic*, ask the fathers else.' One of the fathers was going to give us a definition; but Mr. Le Moine's disciple interrupting him, said, 'What! have you a mind then to begin again our old quarrels? Have not we all agreed, not to explain this word NEXT, and that both parties should make use of it, without defining what it signifies?' 'Very true,' quoth the Jacobin, 'I beg your pardon, sir.'

"This let me thoroughly into the mystery of their design; and rising up to take my leave; 'Fathers,' said I, 'indeed and indeed, I am much afraid that all this is mere quibble; and let all your assemblies and meetings end as they will, I will venture to propbesy, that though you may make out the *censure*, you will never make *peace*. For when it shall be agreed between you to pronounce the word NEXT, who does not see with half an eye, that both parties will boast the triumph. There would be no great risk to receive the word without any meaning, since all the mischief it can do, is by its meaning. But it would be shameful for the assembly and faculty of divinity to make use of captious and equivocal terms without explaining them. Now, good fathers, I conjure you to tell me what I must believe,

to be a true catholic.' All of them spoke together; 'you must say, that all the just have a NEXT POWER, excluding all sense and meaning whatever.'* 'That is, I must pronounce that word with my lips, for fear of being called a *heretic*—is it a scripture word?' 'No' said they. 'What occasion then, is there to speak the word at all, since it has no authority, and no meaning of its own to support it?' 'Sir,' said they, 'you are very obstinate, but you *shall speak it*, or you shall be a *heretic*, ay, and Mr. Arnauld too, for we have the majority! and if need be, we will oblige as many of the Cordeliers to join us, as shall carry the point.'

"I thought this last reason so very good, that I made my bow and left them, to go home and to send you this account; by which you see, that there is nothing but poor NEXT, without sense or meaning, which seems to be in danger. Happy the people that never heard of it! Thrice happy they, who lived before NEXT existed. In short, we are undone, if the gentlemen of the Academy do not banish out of the Sorbonne that barbarous word which has occasioned so many divisions.

"I leave you, sir, at liberty to be for, or against the word NEXT, for I esteem you too much, to trouble you under so frivolous a pretext.

I am, sir, &c."

---

* This very wise and very successful method of escaping the arguments of an opponent, and of silencing at once the troublesome inquiries of those who look at *things*, and not at *words* merely, has been resorted to by some modern writers, as will appear by the following extract, from professor Stewarts's Letters to Rev. Dr. Channing.

"I believe then,

1. That God is *one*; *numerically one*, in essence and attributes. In other words, the infinitely perfect Spirit, the creator and preserver of all things, the Father, Son, and Holy Ghost, have numerically the same essence, and the same perfections, so far as we can know anything of them which can be the subject of affirmation. To particularize; the Son possesses not simply a similar or equal essence and perfections, but *numerically the same* as the Father, without division, and without multiplication.

2. The Son, (and so the Holy Spirit) does in some respect *truly* and *really*, not merely nominally or logically, differ from the Father."

* * * * *

"What is then, you will doubtless ask, that distinction in the Godhead, which the word person is meant to designate? I answer without hesitation, that I do not know. The fact that such a distinction exists, is what we aver; the definition of that distinction is what I shall by no means attempt."

Query.—Did professor Stewart, or did he not, mean *anything* by the word distinction? If he meant nothing then why use the word? Why not leave the place *blank* where it stood. But if he meant *something*,—if he had in his own mind, some clear and definite idea, then surely it could not be difficult to express it in intelligible language. By his refusing to explain, it seems to us we have a right to conclude, that he had no idea that might not have been as well conveyed by the word NEXT, as by the word DISTINCTION. *Ed. Reg.*

CHRISTIAN REGISTER.

FRIDAY EVENING, JUNE 23, 1822.

Strictures on Extracts from Dr. Miller's Letters.

Dr. Miller, in page 33 of his letters, represents "a gay worldly hearer" as saying that when he attended the preaching of Unitarians he always went away "with a smile and a light heart;" but that when he attended the preaching of the Orthodox, he was constantly rendered uneasy, dissatisfied, and anxious about himself, and discouraged at their statement of what was necessary to salvation. The feeling which dictated this confession, says Dr. Miller, "is doubtless that of thousands." "I am confident," continues he, "that many, for this very reason, deliberately prefer going to Unitarian places of worship."

Now what do these confessions of the "gay worldly hearer" all amount to? What do they prove? They prove just this and no more, that that particular individual was so constituted as to be more affected by the denunciations and terrors of the law, which form so great a part of Calvinistic preaching, than by the alluring and affecting motives of the gospel, and the mild and persuasive address which characterizes the manner of a majority of Unitarian preachers. But we have heard other hearers, not merely the gay and worldly, but the notoriously profligate, express directly opposite feelings under these different descriptions of preaching. We have known many individuals of grossly abandoned lives express their high satisfaction in the orthodox doctrines of natural depravity, moral inability, fore-ordination and election, whilst they were uneasy and distressed under the preaching of Unitarians, because they were taught by them, that their depravity is a depravity of their own contracting, that they have the ability, and that it is their duty to deny and mortify themselves, and that there is no possible escape for them short of a thorough and persevering practical reformation. Now why may not these examples, (and they are not merely imaginary cases) why may not these examples stand as a balance to whatever of an opposite kind is adduced by Dr. Miller. But we inquire again, what do they either, or both prove? We answer nothing, absolutely nothing for the general question respecting the tendency of Unitarian principles. The same men are differently affected at different times under the same style of preaching: and the same preachers, whether Orthodox or Unitarian, do at different times preach sermons widely differing in impressiveness and pungency. Individual instances of the excitement of particular feelings from the preaching of individuals of any sect, can furnish us no data for judging of the general tendency of particular principles. To do this most effectually and safely, we must examine with care the permanent effects of principles on the temper and practice of those who embrace them.

If it should be attempted to determine the comparative good or bad tendency of the preaching of particular sects, by considering the nature of their principles, we fear nothing for the result, as it regards unitarianism, provided the different systems should be fairly stated to impartial minds. Is it possible that a man of sound understanding, whose judgment was not warped by system, should suppose that a good moral effect could be produced on any mind, by the doctrine that we are brought into life entirely destitute of all moral capacity to love God and keep his commandments, and incapable by any thing we can do, of acquiring such a capacity; and yet that we are doomed to everlasting perdition for not possessing it, unless it should prove that we we were of that particular number whom God had determined by a special and arbitrary exertion of his power, to rescue from this otherwise unavoidable destruction. We contend that the natural tendency of such doctrines, wherever they are believed, must be, either to throw the mind into a most agonized and despairing frame, from the view of its awful prospects, or to harden and confirm it in a desperate carelessness and indifference to its moral conduct. On the other hand, it seems to us that every person who fairly examines the nature of unitarian principles, must admit, that they are adapted, when properly enforced, to produce the best moral effects. Let a man be told, with that *earnestness* and *solemnity*, which we are happy to perceive is becoming more and more a characteristic of unitarian preaching,—let a man be told, that his depravity is wholly the result of his own undisciplined passions; that it might have been avoided; that it is now, and ever has been entirely in his power to secure the favour of Heaven, by the cultivation of christian dispositions, and a life of practical virtue, and that our reliance must be placed, not upon the efficacy of extraordinary mental exercises, or on what another may do for us, but entirely upon the mercy of God. in view of what we do for ourselves;—let a man be told this, with the earnestness and feeling which the urgency of the case demands. and we are confident that the result would invariably prove, as it appears to us it has already very generally proved, that the moral effects of Unitarian preaching are beyond comparison more salutary than those resulting from the inculcation of what is called orthodoxy.

Dr. Miller expresses his opinion that many who attend Unitarian places of worship, and who unite themselves with Unitarian societies, do it on the principle that they shall there find less to disturb and alarm them. Now we have the charity to believe that if Dr. Miller was only moderately acquainted with Unitarian preaching (for we are well persuaded that he knows comparatively nothing about it, except from the exaggerated and distorted accounts of the determined enemies of Unitarianism) if, we say, Dr. M. was only moderately acquainted with the style of preaching of the leading Unitarians of our country, we doubt not he would have the candour to confess that his insinuations, or charges rather, were hasty, and are not supported by fact. We believe too, that as well skilled as Dr. Miller assumes to be, in determining the motives which influence men in the choice of their place of worship, he would have come to a more true and just conclusion, if he had waited till he was better acquainted with the class of men to whom his remarks were intended to apply. From a personal knowledge of various individuals who have exchanged Calvinistic for Unitarian places of worship, we have the firmest conviction that such men have done it from a deep and conscientious persuasion that the preaching on which they attended was best adapted to promote the practice of virtue and piety, as well as to nourish right und honourable views of the divine character. Happily, the question *what were their motives*, is one between themselves and the Judge of motives, and we earnestly hope that all the unkind insinuations respecting them, instead of provoking angry replies, will only serve to arouse them to a still more unsparing self-examination, and to quicken them in their endeavours to prove by their lives the purity of their motives and the practical value of their principles.

For the Christian Register.

SCHOOL GOVERNMENT.

At the C. Pleas for Norfolk, April Term—1822.

Commonwealth vs. *Willis Fisher.*

This process was upon complaint to a justice, against the defendant, for assault and battery.—On trial before the magistrate he was fined two dollars and costs, whereupon an appeal was entered and the cause came up to the C. P. for trial at this term before Judge Williams.

The facts substantially proved it the case were as follows: The complainant, a young man of about 20 years of age, was, at the time of the alledged violence, in attendance upon a public district school, kept in his neighbourhood by one Hickson—and it was agreed that Hickson was properly qualified, and had legal authority to keep the school. Repeated acts of disobedience by the scholar were shown, and a settled contempt of the government of the school, which evinced his purpose to corrupt the discipline of his fellow pupils and destroy the authority of the master. At length Hickson, finding the lad incorrigible, directed him to take his books and leave the school; this he refused to do, and continued his attendance and ill conduct as formerly. Upon this the master, doubting his own personal strength, applied to the school committee, to forcibly expel the scholar from the school; and this was in the end effected by one of them, who is the present defendant, and for this cause the process was instituted.

After a long examination of numerous witnesses, which, for the defendant, was conducted with peculiar ability by Messrs. Chickering and Richards, the Judge gave the cause to the Jury, after having directed them upon the law as follows:

He first spoke of the importance of strict discipline in our schools, and of its effects even on our political institutions, and that every school master, must of necessity have sufficient authority to carry into effect this valuable purpose.—That instructors of youth, whilst in the proper discharge of their duty, were *in loco parentis* to those under their care, and that every parent by the act of sending his child to a school, thereby delegated to the master, a portion of his own authority sufficient for the establishment of good government. The master has therefore a right to inflict corporeal punishment for the violation of his reasonable requirements, for the parent has the right so to do. But it must be remembered that the punishment should never be disproportionate to the offence, as that would indicate a malignity or cruelty of disposition which would render the master, or even the parent himself liable, to the suit of the injured child.

Whenever any offender becomes incorrigible in a school by ordinary punishment, and is destroying its good government, by the influence of evil example, he may be expelled, as a mode of punishment, for any term of time, in proportion to his guilt; or forever if he exhibits no signs of repentance. And in both cases, whether for personal chastisement or expulsion, if the master should, from want of personal force, deem himself inadequate, he may obtain the aid of the committee who employed him, or that of any other citizen, and any one so aiding the authority of the master, and at his special request, will be justified, so far as the master himself would be, were he the only actor.

The Judge then said, that the only subject for the jury was; whether the conduct of the scholar in the present case deserved expulsion; and if it did, whether it was accomplished with no more force than the occasion required.

The jury, on retiring a short time, returned a verdict of not guilty.

A.

LONDON, April 4, 1822.

FATAL PUGILISM.—Yesterday an inquest was held before Mr. Unwin, coroner for the county of Middlsex, on view of the body of William Platt, aged 17, who was killed in a pitched battle with Henry Snellgrove, who is about the deceased's age, in Bow-common fields, last Monday. There had been no quarrel; and Snellgrove was heard to say, before the battle, that whenever he came into the ring he should not dare to strike the deceased, as he loved him as well as his own brother. It was deposed that the fight was perfectly fair. After an appropiate charge from the Coroner, the Jury returned a verdict of—"Manslaughter against Henry Snellgrove, as principal; and against one Thomas Buckmaster, and Henry Deton, and Joseph Smith, and Francis Boyd, as seconds."

We cannot conceal the astonishment we feel that a country so justly celebrated for the progress it has made in whatever adorns and exalts human nature, should still retain so much of barbarianism in its character, as is manifested in the frequent accounts given in their public papers, of boxing. Such a practice cannot long exist in a community where there is not something radically wrong in the manners and principles of the higher classes of society. If the better part of the community would set their faces against the practice, and treat with deserved contempt all who countenanced by their presence or took delight in the relation of the low feats of pugilists, it seems to us that the practice might soon be rendered sufficiently disgraceful to banish it from society. But whilst the exploits of these mighty warriors are blazoned in the public papers, and made a subject of almost as much general attention and interest as the exploits of generals and armies, who can wonder that vulgar minds should aspire to the honour of becoming thus the subjects of public notice.

DUELLING.

We had resolved to say nothing of that ridiculous affair, that has kept our whole community on the gape for two months past. But as it is a subject so nearly allied to the one mentioned in the foregoing article, which has been sometime in type, we could not consistently pass it over in silence.

It has long been our opinion that the best possible way of suppressing the silly practice of duelling, is to expose it to that ridicule to which it is so justly entitled. On this principle, we were much pleased with the friendly hint sometime since given to Messrs. Mc. Duffie and Cumming, by some writer at the westward, that as they were about to follow the example of a pair of illustrious black cooks who last summer terminated an *affair of honour* with dough bullets, while on a visit to Saratoga Springs, it would be well for them to make a summer's excursion to the springs, and settle their dispute on the spot so lately consecrated by the presence and feats of their renowned exemplars.

If we attempt seriously to reason against this vulgar and diabolical practice, it ought not to be by dwelling on the loss of the weak and cowardly *fellows* that think to distinguish themselves by it. If in the late duel, even both of the combatants had fallen, instead of lamenting, it would have been our duty rather, as was well remarked by the editor of the Centinel, to rejoice that the country was well rid of two men who could carry a deadly revenge in their hearts for half a year. The most ridiculous part of this whole affair, was the report that the President of the U. S. was about to interfere to prevent the meeting. We confidently trust that we shall never have a man elevated to that high office who will so demean himself and his office as to interfere in the quarrels of madmen, or so honour a murderous practice as to have his name associated in any way with duellists.

The following admirable sentiments, so worthy the christian and the man of elevated mind and character, are from the pen of Mr. Walsh of Philadelphia. Speak of Mr. Mc. Duffie he remarks,

"A duel, such as that in which he was engaged, so sanguinary and evenomed in its spirit, so studiously protracted, and so deliberately pursued, suffered to become so notorious throughout the Union, appeared to us to involve the parties to it in deep guilt and disgrace; and, whatever might be the fate of either, to warrant and even morally to oblige the publick writers of the country to consider and treat their fate as fully merited. It was a long continued outrage upon the religious feelings and character of the whole nation, to say nothing of the municipal laws, and the natural sentiments which it braved and violated.

"Men capable of setting such an example as the whole history of this transaction forms, were not to be lamented—the penalty which it might have pleased Providence to inflict upon their pertinacious presumption, and their implacable rancour, was not to be weakened in its proper influence upon others, by an ostentatious commemoration of talents and general *qualities*, which, in proportion as the account of them might be admitted to be true, must be acknowledged to render more salient, and to place in a more odious light, the temper and dispositions that made a combat certain at so great a distance of time from the period of the quarrel. In this case, the excuse of sudden impulse does not exist—the interposition of friends was not wanting, with suggestions and arrangements in which vigilant and sensitive *honour*, real or false, might have acquiesced—the antagonists could not have regarded each other with the scorn which at times alone hardens a mortal purpose into inflexibility. They resisted, then, all reasonable and benevolent instances, all consideration of social, domestic, and religious duty, from bitter resentment, or invincible pride, or what is called *human respects*, that is, the dread of a spurious public opinion. If there be any thing real in civil and Christian morality, there is good ground for passing the severest censure on the parties to this duel: they should be the last to obtain the credit of true courage and generosity, or the congratulations of their countrymen on their escape from a murderous strife, the effect of such causes as we have specified.

"The truly sound and virtuous citizen might say to them—"one of you may be a bold and skilful soldier—the other a sagacious politician and masculine orator; but you have set a bad precedent of passion and weakness in your quarrel—men of your qualities, allowing you to be all that your friends proclaim you, are not so rare—they spring up in sufficient numbers; you could have been easily replaced, had you both died; the practice which you have sanctioned in so deliberate a manner, is highly vicious and of the worst tendency; it has proved greatly injurious to the common welfare, and, perhaps, I should rather lament that you did not both fall victims to it, as a salutary admonition, to counteract the evil example of your proceeding. We have had enough of the race of *pistol* politicians—fierce and headlong wranglers, ready to provoke the effusion of blood and the infringement of the most sacred obligations, in contending for the ascendency of particular men, or particular maxims in the political world—we can spare any number of this order, better than we could one individual of sober, unbiassed judgment, disciplined conduct, and genuine, operative, ethical principles, extending to all the relations and walks of life."

P. S. In some of the letters from Georgia on the subject of the duel, it was stated that the duelists conducted themselves towards each other on the occasion with great "urbanity, and politeness." *Query*—Would it not be well for our next Congress to establish in some central part of the duelling region, a *National Institution* for teaching the art of murdering with "*Urbanity and politeness*," and to elevate Mr. McDuffie and Col. Cumming to the chief professorships. No doubt they would find an ample number of pu-

pils, and perhaps congress would confer on each of them a gold medal for the gratuitous services of this kind which they have already rendered the public.

RELIGIOUS INTELLIGENCE.

At the annual meeting of the Bishops and South Carolina Conference of the Methodist Episcopal Church, held at Augusta (Geo.) Feb. 21, 1822, a report was made by Rev. William Caper, of a contract formed between himself as agent of the Conference, and the chiefs of the Creek Indians, to establish two schools in the Creek territory, for the benefit of the Indians, one at Coweta, and the other at Tuccabatchee. The schools are to be established previously to May, 1823, and are to be without charge to those who send. The Indians are to allow the use of certain lands, and are to send their children or not, as they please. The children are not to be instructed in agriculture, or mechanic arts. The Presbyterians made an attempt like this some time ago, but were not listened to by the Indians, because it was proposed to instruct the children in agriculture &c. They asked so much land, and talked so much of the work the children should do, that the Indians were afraid of some plan to enslave them.

Providence Female Tract and School Society.

The seventh annual report of this society was made on the 13th inst. The object of the society is to establish and aid the support of schools in places where they are most needed, and particularly to encourage sunday schools, and the distribution of religious tracts. The society have established six schools during the last year. The receipts into the Treasury have been $ 291 —of this sum $ 166 have been expended for the tuition of indigent children.

At a late anniversary meeting of the Methodist Missionary Society, in the city of New-York, $ 401 were presented to the President and Managers by a lad of eleven years of age, in behalf of a large number of children who had raised that sum by various contributions for the benefit of missions.

Meetings for Seamen.

A meeting for Seamen, is held in this city on Central Wharf, by Rev. William Jenks, every sabbath at 10 o'clock.

A school is opened an hour before meeting, for the benefit of all who are desirous of learning to read. The Rev. William Collier preaches in a sail loft on Liverpool Wharf. Religious meetings are also attended on Sabbath evening at several Seamen's boarding houses.

On Friday May 31st. the friends of the Sandwich Islands mission, in Haddam. (Con.) devoted themselves to procuring a House frame for the benefit of the mission. The timber was given by a few individuals, and by the exertions of others the frame was nearly completed the first day.

A society has been formed in Calcutta, called "The *Calcutta Female Juvenile Society*, for the establishment and support of Bengalee female schools. In the second annual Report of this society, it is represented that after great and persevering exertions they have succeeded in establishing some schools. The whole number of female pupils is 79. It has increased from 21, to this number, during the year preceding the last report. It is stated that these pupils are from various *castes*, some from the highest, and some from the lowest, and it is thought that the distinction of *caste* begins to be less felt.

In a letter lately written from Paris, Kentucky, by Rev. John Mc. Farland, to the editor of the Theological Repository, it is stated that the "*Ebenezer Presbytery*" have determined to establish a periodical work entitled "The Christian Watchtower," to counteract the "Arian and Socinian errors" that are disseminated with great zeal and diligence within their bounds.

On the 25th inst. The Peace Society of Rhode-Island celebrated their 5th anniversary at Providence. Rev. Dr. Messer was elected President, in the place of the late Hon. Wm. Jones. An oration was pronounced by Peter Pratt Esq. From the Report of the Society, it appears that the cause of Peace is progressing, not only in this country, but in Europe, in a very encouraging manner.

The following is from the New-Bedford Mercury. We copy it for the information of all who wish to be instructed in trinitarian politics.

Trinitarian celebration of Independence

"*Notice.*—The Ministers of the different churches in *New Bedford* and *Fairhaven*, embracing the doctrine of the TRINITY OF PERSONS IN THE GODHEAD, having united in design to spend the Fourth of July, in the worship of Almighty God, give notice that their meeting will be holden the present year, in the Meeting-house of the Rev. PAUL JEWETT, in *Fairhaven*. A Sermon will be preached on the occasion. Christians of all denominations are invited to unite in expressions of gratitude to Almighty God, for the rich blessings of political, civil and religious liberty. *June* 21,"

COMMONWEALTH OF MASSACHUSETTS.

AN ACT to provide for the erection of two story wooden buildings in the City of Boston.

§1. BE *it enacted by the Senate and House of Representatives in General Court assembled and by the authority of the same*, That from and after the passing of this act, it shall be lawful to erect within the city of Boston two story wooden buildings, to be used for dwelling houses and for no other purpose, except for such purposes as may be approbated by the Firewards of said city of Boston, of the following description, to wit: The posts to be not more than eighteen feet—the roof to be of a regular pitch of one third;—the bottom of the sills to be elevated not exceeding eighteen inches above the level of the street, or above the point where such level shall be determined on by the city authorities, such buildings in no case to be more than thirty feet in height from the bottom of the sill to the highest point of the roof; and in no case to be more than forty by twenty-five feet on the ground:—The roof to be slated, and to have at least one window or scuttle in the same.

§2. *Be it further enacted*, That whenever two or more buildings as aforesaid shall be joined together, there shall be a partition wall of brick at least eight inches in thickness, to extend in height at least to an even surface with the under side of the slating of the roof; and whenever any such building shall be erected within five feet of the boundary line of the owner or owners of the land on which it may be built, unless such boundary line be on the highway, it shall have a brick wall of like thickness on the side so adjoining. *Provided*, that no two story wooden buildings provided for in this act shall be erected within ten feet of each other, unless one of them have a brick wall on the side next adjoining of the dimensions aforesaid.

§3. *Be it further enacted*. That whenever any outbuildings shall be connected with the dwelling houses provided for in this act, of more than eleven feet in height, the roof of such out building shall be covered with slate.

§4. *Be it further enacted*, That from and after the passing of this act, no wooden building shall be erected within the city of Boston, except in that part called South Boston, in a range of more that fifty feet extent, without the intervention of a brick partition wall of at least eight inches in thickness, such wall to extend six inches at least above the surface of the roof; and no wooden buildings shall be placed within four feet of each other, unless the wall of one of them so adjoining be of brick or stone of the thickness aforesaid.

§5. *Be it further enacted*, That any person who shall be convicted in due course of law of violating any of the provisions of this act, either by himself or agent, shall forfeit and pay for each and every such violation, not less than fifty, nor more than five hundred dollars; which penalty he shall pay annually, until such buildings shall be removed, or constructed according to law; one half of said penalty to endure and be paid to the person who shall complain or sue for the same, and the other half to said city of Boston; the same to be recovered in an action of the case, or by indictment.

§6. *Be it further enacted*, That all laws now in force, so far as they are inconsistent with the provisions of this act, be, and the same are hereby repealed.

June 15, 1822—*Approved.*

SUMMARY.

The latest accounts from Europe are to May 13th. The affairs of Russia and Turkey were still unsettled. It is stated that the Greeks continued successful, and were gaining frequent advantages over the Turks.

Fire at Baltimore.—A Philadelphia paper of the 24th states that by the latest intelligence from Baltimore, a fire was raging there which, from its situation and the high wind at the time threatened to do great damage. The contents of a number of wood wharves, and 8 or 10 houses had already been consumed, and the fire was increasing.

A Contribution was made in the several Churches in Portland on the last sabbath, for the relief of the sufferers by the loss of fire in that town; The sum of $ 588,27 was collected, and about $ 1200 have also been collected by subscription.

The notorious John Underwood, one of the ring leaders of the many counterfeiters that are spread over the country, was taken into custady lately at New-Orleans.

The New York Statesman of the 20th states that intelligence had just been received, at the Police Office, that *fifteen* culpsits had made their escape from the Prison, and that one of the keepers was considerably injured.

In the six states, Virginia, N. Carolina, S. Carolina, Georgia, Tennessee and Kentucky, the increase of black population over that of the white, during the period from 1800 to 1820 has been 17 per cent. The black population will double in thirty years, but the white will not double short of nearly forty.

If this state of things should continue, what will be the situation of the white population of these regions one hundred years hence?

We have a very gratifying evidence of the good feelings that are cherished between the state of Maine and Massachusetts, in the following toast, given among others at the late anniversary celebration of the Portland Light Infantry Company.

"*Old Massachusetts.*—Magnanimous in her conduct through the process of our separation, may she enjoy liberty and peace under her revised constitution."

The commissioners of the *New York Grand Canal*, have determined that it shall terminate at Buffaloe harbour.

The National Intelligencer states that Mr. Torres, has been accredited by the U. S. government, as the minister of the Republic of Colombia. He is spoken of in some of the southern papers as the Franklin of South America.

Mr. SANTA MARIA, it is said has arrived at Washington, from Mexico, and will immediately present himself for recognition as minister of that goverement.

The pottery of captain E. G. Mackay, of New-Brunswick, (N. J.) was partly destroyed by fire, on Thursday morning last.

The city inspector of New-York reports the death of 45 persons during the week ending on Saturday, the 15th inst. viz.: 11 men, 13 women, 17 boys and 4 girls.

Proposals have been issued Mr. Willsam Ray, for establishing at Geneva, N. Y. a Newspaper to be called the Miscellaneous Register. It is to treat of religion, morality, agriculture, and the mechanic arts, and to contain a summary of foreign and domestic news.

A new paper has been lately established at Washington D. C. called *The Weekly Messenger.* It is edited by Mrs. A. S. Colvin, and is the only paper in this country edited by a lady.

"*The "Albion.*"—The first No. of "*The ALBION, or British, Colonial, and Foreign Weekly Gazette,*" published in New-York, by Dr. FISHER, was received here yesterday. It is in the quarto form, on imperial paper, and very beautiful type; and contains an extensive and well arranged compilation of Parliamentary Proceedings, Foreign Intelligence, Debates, Criticism, Poetry, Reports of Trials, Gazette articles, and daily events. *Cent. June* 26.

BANGOR BANK.

The following notice has been issued at Bangor:

The subscribers, Directors of the *Bangor Bank*, would state for the information of holders of the Bills of said Bank, that their losses by recent failures in Boston are not so great as was at first apprehended, and that they are using every exertion in their power to convert their debts into cash, and hope to be able to resume specie payments in a *few months.*

SAMUEL E. DUTTON,
ELIASHIB ADAMS,
THOMAS A. HILL,
JOHN BARKER,
JOSEPH LEAVITT.

Bangor, June 17, 1822.

Legislature of Rhode Island.

The legislature of Rhode Island, adjourned on Saturday, after a short session. During the session, Charters were granted for two new Banks, one in Warren, called the Hope Bank, and the other in Smithfield called the Smithfield Exchange Bank. The act to prevent clandestine marriages was so amended, as to extend the right to marry persons, to Justices of the Peace in the several towns, except Newport, Providence, North Kingston and N. Providence.—Gaz.

FINE ARTS.

A portrait of Jonathan Trumbull, who was Gov. of Connecticut at the era of our National Independence has been recently presented to Yale College by his son, Col. Trumbull of New-York. The picture was copied by the donor, in 1820, from an original painting executed by himself, in 1783 and does great credit to the talents of this distinguished artist.—*Conn. Journal.*

By a late arrival at Philadelphia, news was received from Mexico, as late as May 25th, by which we learn that Iturbide, the military leader, had been proclaimed chief of that government, by the title of Emperor.

The New York Statesman observes, that by personal conversation with a gentleman lately in the Patriot service under Mina, they judge it probable that the country would remain some time in a disturbed and unsettled state,—that the elevation of Iturbide would be but of short duration, and that liberal and enlightned views would gradually prevail and that a free constitution of government would be finally adopted.

Accounts from Nova Scotia, state that the governor of that province has given a grant of the South Seal Islands to two active men, on condition that they render every assistance possible, to wrecked mariners. The southernmost point of Seal Island, bears from the Ledge of Cape Sable, nearly W. N. W. 1-4 W. 5 1-2 leagues, lies in lat. 43, 27, and lon. 65, 59.

The Quebec Mercury of the 11th inst. states, from a source that can be relied on, that the two Canadas are to be united in matters of Legislation; and that the Imperial Parliament is to lay a duty on their imports, in order to meet the expense of the Civil List. The editor promises to give more on the subject in a short time.—*Gaz.*

FROM CHILI.

A letter from an officer of the Franklin 74, dated at Valparaiso, Feb. 14, states, "That the Chilian government is now in tolerable good credit, having paid off all its paper currency, rendering specie the only circulating medium. Individual property, however, is by no means safe here, for the officers of government take indiscriminately wherever they find it, regulating their right only by their necessities. A few days before our arrival, the governor of Conception took from Capt. Pinkham, of the ship Ocean, of New-York, seven thousand dollars without any pretext whatever, except that they wanted it, and treated him and his crew in a shameful and cruel manner, to compel them to show where the money was stowed. The Ocean arrived here the day before yesterday, and the government will now doubtless, disown the act, and refund the money, owing to the presence of our ship. Nothing but the strong arm of power will keep these people in order."—*Gaz.*

The following intelligence lately received at Charleston (S. C.) is copied from the "Courier."

Decree opening the port of St. Mark to foreign vessels, and releasing from duty, for a specified time, Timber for building, &c.

John Peter Boyer, President of Hayti, taking into consideration the situation of the city of St. Mark, which requires particular encouragement, and believing that foreign commerce will essentially aid its prosperity—Decrees as follows:—

1. The port of St. Mark is open to foreign vessels, and they may henceforth trade thereat, conforming to the Custom House regulations.

2. Timber from the U. S. America, shall not be subject to duty at the said port of St. Mark, for one year.

3. The present Decree shall be published whenever it is necessary. BOYER.

Port au Prince May 20, 1822.

On Friday last a drove of human beings passed through this place towards Wheeling, *in chains.* No extraordinary sensation was publicly manifested on the occasion, perhaps because their skins were black.—*Washington Enq.*

There was an extensive auction of Slaves, by the Marshall in this town, on the 15th May, the conditions of the sale were, that the purchasers might pay in paper, of the bank of the Commonwealth or of the Bank of Kentucky, at par, or in specie at a premium of eighty per cent, at the option of the purchaser. The exchange in Louisville had been at that rate, with very little fluctuation for three or four weeks.

Louisville (Ken.) Advertiser.

AMERICAN MARBLE.

It appears that our country is prolifick in marble. There are, the Pennsylvania black marble—the Stockbridge white, of which the New-York City Hall is built—the verd antique, richly veined with green—the New-Haven, similar in appearance—the Potomack, a beautiful composition of pebbles of various shades, of which the columns of the Capitol at Washington are made—the Cherry Valley, of a dark grey colour—the Vermont, of a beautiful dove colour, &c.—*R. I. Amer.*

It has been ascertained that wood increases in the following proportion: the first year as 1, the second as 4, the third as 9, the fourth as 15, the fifth as 22, the sixth as 30, the seventh as 40, the eighth as 54, the ninth as 70, and the tenth as 92. From this it is concluded, that wood ought never to be cut, till it is in the tenth year of its growth.—*Lon. pa.*

TO CORRESPONDENTS.

A communication dated at *Elm Trees*, entitled "broken hints and scattered thoughts," and also one from "A Subscriber," have been received and are under consideration.

MARRIED,

In this city, on Sunday morning last, by the Rev. Mr. Eaton, Mr. Joseph Partridge, to Miss Mary Kilton.

At Louisville, Rev. Theodore F. Clapp, of N. Orleans, late of the theological institution at Andover, and for a few years past a resident in Kentucky, to Miss Adeline Hewes, niece of Capt. John H. Hewes, of Louisville, formerly of Boston.

In Portland, Mr. Simon Bradstreet, of Gardiner, to Miss Abagail D. L. Clapp.

In Salem, Mr. Charles Flowers, to Mrs. Sally Harron; Mr. David Foley, to Mrs. Mary-Ann Poland.

At Augusta, Me. Mr. Albert A. Dillingham, to Miss Betsey Wyman.

In East Bridgewater, Mr. Nicholas Wade to Miss Bethiah Hudson.

At East Windsor, Conn. Dr. Edward Tudor, to Miss Elizabeth G. Dabney, daughter of the late John Dabney, Esq. of Salem.

DIED,

In this city, Mrs. Mary Simpson, formerly of Portsmouth, aged 59.

In Camden, 13th inst. Mrs. Sally, wife of Capt. Hosea Bates, and daughter of Mr. Benjamin Higgins, formerly of Bath, aged 45.

In Providence, Mrs. Freelove, wife of Mr. Isaac Nobles, aged 70, Mrs. Prudence Howard, widow of the late Caleb Howard, Esq. 71.

In Bangor, on the 14th inst. Mrs. Phebe, wife of David Hill, aged 40.

In Minot, Mary Chandler, aged 87, formerly of Duxbury.

In Plymouth, Mr. Job Cobb, Jr. aged 43.

In Concord, Mr. Joseph Whiting, aged 21.

In Salem, Mr. James D. Wiggins, aged 33;—very suddenly, widow Sarah Symonds.

In Lebanon, (N. H.) Col. Elisha Ticknor, aged 86, a revolutionary patriot, and highly respected citizen.

In Walpole, Mrs. Abigail wife of Dr. Abraham Holland, aged 73.

At Westmoreland, Penn. Rev. George Hill, 58—in the 30th year of his ministry.

DR. JARVIS'S CONVENTION SERMON.

JUST published, by JOSEPH W. INGRAHAM, and for sale at the bookstores, The Conversation of our Saviour with Nicodemus illustrated. A SERMON preached at St. Paul's Church, Dedham, Wednesday, June 20, 1821, before *The Annual Convention of the Protestant Episcopal Church*, in the State of Massachusetts. With notes, and an APPENDIX, in which *the Subject of Regeneration* is more largely considered. BY SAMUEL FARMAR JARVIS, D. D. Rector of St. Paul's Church, Boston. June 28.

POETRY.

The following sublime ode to the Deity, is from the Russian Anthology, and was written by Derzhavin. It is said that this poem has been translated into Japanese, by order of the Emperor, and is hung up, embroidered in gold, in the Temple of Jeddo. It has also been translated into the Chinese and Tartar languages, written upon a piece of rich silk, and suspended in the imperial palace at Pekin.

O Thou Eternal One! whose presence bright,
All space doth occupy—all motion guide:
Unchang'd thro' Time's all-devastating flight,
Thou only God! There is no God beside.
Being above all beings! Mighty One!
Whom none can comprehend and none explore:
Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o,er—
Being whom we call God—and know no more!

In its sublime research, philosophy
May measure out the ocean deep, may count
The sands, or the sun's rays—but God! for thee
There is no weight nor measure; none can mount
Up to thy mysteries. Reason's brightest spark,
Tho' kindl'd by thy light, in vain would try
To trace thy counsels, infinite and dark:
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First, chaos, then existence—*Lord on thee*
Eternity had its foundation; all
Sprung forth from thee: of light, joy, harmony
Sole origin—all life, all beauty, thine.
Thy word created all, and doth create;
Thy splendour fills all space with rays divine.
Thou art, and wert, and shall be glorious! great!
Life-giving, life-sustaining potentate!

Thy chains the unmeasur'd Universe surround:
Upheld by thee, by thee inspired with breath!
Thou the beginning with the end has bound,
And beautifully mingled life and death;
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee!
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in thy praise.

A million torches lighted by thy hand
Wander unwearied through the blue abyss;
They own thy power, accomplish thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of chrystal light?
A glorious company of golden streams?
Lamps of celestial ether burning bright?
Suns lighting systems with their joyous beams?
But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost.
What are a million worlds, compared to Thee?
And what am I, then? Heaven's unnumbered host,
Though multiplied by myriads, and array'd
In all the glory of sublimest thought,
Is but an atom in the balance weigh'd
Against Thy greatness—is a cypher brought
Against infinity! What am I then? Nought.

Nought!—But the effulgence of Thy light divine,
Pervading worlds, hath reach'd my bosom too;
Yes! in my spirit doth thy spirit shine,
As shines the sun-beam in a drop of dew.
Nought! but I live, and on hope's pinions fly
Eager towards thy presence: for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of thy divinity.
I am O GOD! *and surely* THOU MUST BE!

Thou art! directing, guiding all, Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wand'ring heart;
Though but an atom 'midst immensity,
Still I am something, fashioned by thy hand!
I hold a middle rank 'twixt heaven and earth'
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning and am dust!
A monarch and a slave; a worm, a God!
Whence came I here, and how? so marvlously
Constructed and conceived? *This clod*
Lives through some higher energy;
For from itself it could not be.

Creator! Yes! Thy wisdom and thy word
Created *me!* Thou source of life and good!
Thou spirit of my spirit, and my lord!
Thy light, thy love, in their bright plenitude
Fill'd me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even in its source to Thee, its Author there.

O thought ineffable! O visions blest!
Tho' worthless our conceptions all of Thee.
Yet shall thy shadowed image fill our breast,
And waft its homage to thy Deity.
God! thus alone my lowly thoughts can soar;
Thus seek thy presence, Being wise and good!
Midst thy vast works, admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

ON A GAMING HOUSE.

☞To this dark cave three gates pertain,
Hope, Infamy and Death wa know;—
Tis by the first you entrance gain,
By the two last alone you go.

MISCELLANY.

EXTRACTS FROM FENELON.

"War is the most dreadful of all evils, by which Heaven has afflicted man.

"War never fails to exhaust the state, and endanger its destruction, with whatever success it is carried on. Though it may be commenced with advantage, it can never be finished without danger of the most fatal reverse of fortune. With whatever superiority of strength an engagement is begun, the least mistake, the slightest accident, may turn the scale, and give victory to the enemy. Nor can a nation that should be always victorious prosper: it would destroy itself, by destroying others: the country would be depopulated, the soil untilled, and trade interrupted, and what is worse, the best laws would lose their force, and a corruption of manners insensibly take place. Literature would be neglected among the youth; the troops conscious of their own importance, will indulge themselves in the most pernicious licentiousness with impunity, and the disorder will necessarily spread through all the branches of government.

"How various and how dreadful are the miseries of war! What horrid infatuation impels mankind! Their days upon the earth are few, and those few are evil: why then should they precipitate death, which is already near? Why should they add bitterness to life that is already bitter? All men are brothers, and yet they hunt esch other as prey.—The wild beasts of the desert are less cruel: lions wage not war with lions; and to the tiger, the tiger is peaceable; the only objects of their ferocity are animals of a different species. Man does in oppoistion to reason, what by other animals that are without reason, is never done. And for what are these wars undertaken?

Some tyrant sighs for a new appellation: he would be called a conqueror; and for this he kindles a flame, that would desolate the earth. Ruin must spread, blood must flow, fire must consume, and he who escapes from the flame and the sword, must perish by famine, with yet more anguish and horror, that one man, to whom the miseries of the world is sport, may from this general destruction, obtain a fanciful possession of what he calls glory."

From the Daily Advertiser.

DR. FRANKLIN.

MR. HALE—I noticed by your paper of the 15th inst. the remarks of *Historicus* respecting the birth of Dr. Franklin. He stated that it is generally supposed that this philosopher was born on the 17th January 1706, but as *Historicus* has ascertained, by the records, that Franklin was baptized on the 17th of Jan. (new style) he naturally supposes he could not have been born on the same day.

Several years since I had the curiosity to search the Town Records for genealogical purposes, being like Historicus, fond of antiquities. In the book lettered "Boston Births 1689," entry under the head of 1708, is recorded "Benjamin son of Josiah Frankling, and Abiah his wife, born 6 Jan'y 1706."

Now this 6th Jan. (old style) is answerable to 17th Jan. (new style;) and it hence appears that Dr. F. was baptized the same day he was born. And as his parents lived opposite the Old South Church, on Milk Street, the scite of the present building, occupied as a Furniture Warehouse, such a circumstance might be. It was customary in former times to baptize infants earlier than it is usual now. In later times a minister of the same church baptized his own son the day of its birth in the church, it having been born between the services, and presented by the nurse, with other children who were carried out at the same time, to the embarrassed father, who was unconscious of the birth of the child thus offered to him to baptize.

On the town records the name is spelt Francklin, Frankling and Franklin. Dr. Benj. F. was the tenth son, and the youngest son of the youngest son for five generations.

A century since it was more usual to have the births of children recorded on the town books than it is at present. Is it generally known that the law requires that the births of children shall be recorded by the town clerks? The statute requires parents to give notice of births, and every householder also to give notice to the town clerk of every birth which may happen in his house, and if they shall neglect to perform the same for the space of six months after the birth shall happen, they shall pay a fine of *one dollar* for every omission. Would it not be a profitable job for some individual to make the proper investigations, and prosecute for the fines incurred?

ANTIQUARY.

DR. FRANKLIN—AGAIN.

MR. HALE—Since handing you my communication of yesterday, an additional fact has come to my knowledge, and you may rely upon its accuracy. Dr. Franklin's mother attended at church the morning of 6th January 1706, it being the day of the administration of the ordinance of the Lord's Supper in which she joined; and after service she was delivered of a son, who was carried into church in the afternoon, and baptized by the name of Benjamin, "the son of my right hand." The facts adduced clearly prove that the day of his birth was really the 6th January, and that he was baptized the same day. The last fact is immaterial, but it has been generally supposed the alleged day of his birth was apocryphal. In old times parents thought it a solemn duty to have their children christened as soon as possible, as, according to their false notion of the ordinance of baptism, it was necessary to the salvation of infants, and they might die without having this passport to heaven.

This fact also confirms the belief that Franklin was born opposite the Old South Church, in a house on Milk-street, as it is not probable his mother would have ventured to walk a greater distance to church than across the street.

ANTIQUARY.

Causes of Consumption in New England.

Of the diseases the most extensively fatal is the Pulmonary Consumption.—The causes of its prevalence are both natural and artificial. The natural causes are the severity, and especially the frequent and sudden changes, of the weather. The artificial ones are Intemperance, prevailing to a considerable extent among people of the lowest class, and unhappily not altogether confined to them; a Sedentary life, continued to such an extent, and so much unaccompanied by exercise, as to leave the constitution too feeble to resist the attacks of a cold; *leaning forward*, on the part of Students, Clerks, and several classes of Mechanics, such as Goldsmiths, Shoemakers, Weavers, &c. of many also of the female sex, when engaged in sedentary employments, especially between the ages of fourteen and twenty-two; and dressing in few and thin garments, in the severe seasons. Unfortunately for us, we derive our modes of dress, and our amusements also from the inhabitants of milder and more equable climates.—Our own, as I have remarked, is subject to frequent, and those, violent changes. A young lady, dressed *a la Grecque* in a New-England winter, violates alike good sense, correct taste, sound morals, and the duty of self-preservation.

Agricultural.

Portsmouth, June 22.

A HINT TO FARMERS.

From all accounts, we fear it is pretty certain that the crop of Hay will be uncommonly scant in this part of New-England.

The following extract from the journal of one of our most inteligent and successful farmers, may be a useful intimation to all of a similar character.

"Oct. 6, 1821.—This day we cut down a part of the corn that was planted on the 4th and 5th days of July last, and weighed as much of it as grew on a square rod, which weighed 104 lbs; but we suppose that many ears had deen plucked from this part, for eating as we had gathered considerable promiscuously from the whole—The land used was a piece of mowing from which we took a moderate crop of hay about the last of June, and immediately plowed the land, and gave a slight dressing in the holes under the corn. The produce may be called about eight tons of green fodder to the acre."

The sort of corn used in this case was that usually denominated succatash, or sweet corn; which is probably the most fit for this purpose.

"From my great aversion to caterpillars, I have for years past, been attentive to destroy them as much as possible, on the small number of trees I have. The most effectual method, I conceived, was by taking from the limbs the eggs deposited by a miller, and which are secured by a glutinous substance, as a preservation against the frost of winter. In the last of August, or first of September, the last season, I found the eggs that produce the caterpillar, newly deposited; the substance laid over them, being then quite soft, which led me to think the miller might be found in the old nests of the caterpillar. I then examined their nests, and found within a cot, or cover of an insect, from which it had fled.—From this circumstance, I was determined to inspect the nest of caterpillars soon after they deserted them. Accordingly, the present season, I selected a large number of nests, in which generally was found from one to a dozen of the insects, which I suppose to be the miller, that deposits the eggs that produce the caterpillar—I have been led, with many others, to whom I have communicated my views, to suppose that no damage could arise from the old nests remaining on the trees after the caterpillar had left it, only that it shows the negligence of the owner in suffering it to be built. This, I believe, was the general opinion, and that caterpillars' nests are considered in the same light as old birds' nests left on the trees; but I am now led to believe otherwise; and that it is at the present time, the repository of the insect which produces the caterpillar, and that the destruction of the nests on the trees at the present time would be the most effectual method of destroying the caterpillars, and surely attended with the least trouble." J. S.

Chelsea, June 11.

Anecdote of the Earl of Derby.

The old earl of Derby, who lived in the reigns of James and Charles the First, wore such plain apparel that he could not be distinguished by his garb from the best sort of yeomen; and would say, that gaudy clothes were only fit for fools and wanton women! for wise men and modest women despised them, and took more care to adorn and furnish the inside than the outside. Coming to court in a plain riding coat, he was denied entrance into the Privy Chamber by a finical Scot, saying, "Gaffer, this is no place for you, the king has no occasion for a ploughman; none come here but men of quality and gentlemen in rich habits;" to which the Earl answered, he had such clothes as he used to wear always, and if the Scots would do so too, they would make but a mean figure in the English court in their Scotch Plaids and blue bonnets. The king hearing a dispute at the chamber door, went to know what occasioned it, to whom the Earl said, "Nothing my liege, but your countrymen having left their manners and their rags behind them in Scotland, neither know themselves nor their betters." The king being angry at the affront offered to so great a man, said, "My good Lord Derby, I am sorry for the abuse given you by my servant, and to make your Lordship satisfaction, I will command him to be hanged up by the neck, if your Lordship desire it." The Earl replied, "that is too light a punishment to repair my honour, and I expect his punishment should be more examplary;" "name it, my lord," said the king, "and it shall be done." "Why, then," said the Earl, "I request your Majesty will *send him home again.*"

From the Emporium.

A true picture, without paint!—Journal of a gentleman of pleasure.

Sunday, 9 o'clock.—Disturbed by the bells ringing for church. Half past 9, got up; headache as usual: don't know how I got home last night; dare not ask my wife, for I see she looks melancholly. [N. B. My coat and pantaloons appear to have been muddy although I believe my wife has been endeavoring to clean them.] Sick; no appetite. Half past 10 o'clock—Wife and children gone to meeting, urged me to go; but don't feel composed. Very dry; took some brandy and water strong. 11. Took another tumbler. Half past 11. Not having eaten any breakfast drank a little more brandy and water. 12 o'clock. Never have an appetite for dinner, without a little forcing; took some brandy and water. Half past 12. Dinner; brandy all out; sent Mary for another bottle. Wife begged me not to send to the shops Sunday. Must have some brandy; can't eat without. Drank only two tumblers at table: then slept till three o'clock, awoke parched with thirst; took some brandy and water. Half past three. Drank another tumbler. From 4 to 6, not quite so dry; Drank but two or three times. Evening. Wife assembled the children to read the Bible. Did'nt like what they read about a drunkard. I am glad however, I am sober to-day. 7 o'clock. Went out to walk; soon tired; stept in at the sign of ——, to rest; good company; sat down and drank something, and spent the evening in conversation, and smoking a few cigars. 11. Got home without help, though, from the badness of the pavements, fell twice, and the streets were muddy. Most ashamed my wife should see me. Half past 11. Went to bed.

Monday. Awoke at 10; got up; headache and sick. Took two glasses of brandy to correct the nausea of the stomach; ate nothing. My wife desired I would not go out, and said kindly, I looked too unwell to go abroad. Wanted to see R——; met him at the sign of——. After we had been to the polls, took a glass together. More company came in; all voted for Mr. ——; offered to treat us; accepted; treated them in our turn. 2 o'clock.—Concluded not to go home to dinner, called for beef steak. 4 o'clock. Waiter told me I had eight glasses of grog; I am sure I have drank but six. 8.—A quarrel between R—— and G——. I interfered; got knocked down; obliged to be carried home, with my face much bruised. Wife appeared distressed; but came and bathed my wounds, gave me some warm tea, and helped me to bed. Waked in the night, and found her crying.

Tuesday. Rose at 10. Face sore; one eye very black; headache still hangs on me—strange nothing will cure it. Wife bro't me some coffee, which she said she had made good for me. Could not drink it, till I had taken a glass of brandy. Promised my wife I would not go out to day. From 11 to 1, drank four or five glasses. 2. Dined, after taking another forcer; no appetite; can't always force. 3. Put a patch over my eye, and went out.—My wife reminded me of my promise, and I thought I saw the tears in her eyes, although she turned away her face to conceal them. Went to the sign of—

Watts' Improvement of the Mind, with Questions.

JAMES LORING has just published and for sale at his Book Store, No. 2 Cornhill, price 50 cents half bound, and 63 cents in sheep and lettered:—

"THE IMPROVEMENT OF THE MIND. By ISAAC WATTS, D. D. to which are added QUESTIONS adapted to the Work; for the Use of Schools and Academies."

Dr. Johnson's Recommendation.

"Few books have been perused by me with greater pleasure than Dr. Watts's *Improvement of the Mind*; of which the radical principles may indeed be found in Locke's *Conduct of the Understanding*; but they are so expanded and ramified by Watts, as to confer on him the merit of a work in the highest degree useful and pleasing. WHOEVER HAS THE CARE OF INSTRUCTING OTHERS, MAY BE CHARGED WITH DEFICIENCY IN HIS DUTY IF THIS BOOK IS NOT RECOMMENDED."

Dr. Johnson's Life of Dr. Watts.

Dr. Ware's Answer to Dr. Woods' Reply

CUMMINGS & HILLIARD have just published—*An Answer to Dr. Woods' Reply, in a second series of Letters addressed to Trinitarians and Calvinists*, by HENRY WARE, D. D. Hollis Professor of Divinity in the University at Cambridge.

They have, also, Dr. Channing's Ordination Sermon, Dudleian Lecture, &c. and all the pamphlets elicited in the present theological controversy. *May 17.*

"True Messiah Exalted."

FOR sale at this office, 62 cts. per dozen, 6 cts. single, a small tract entitled "The True Messiah Exalted, or Jesus Christ really the Son of God, vindicated in three letters to a Presbyterian minister. By DAVID MILLARD, Minister of the New-Testament."

CHRISTIAN REGISTER,

PUBLISHED EVERY FRIDAY EVENING, FOR THE EDITOR.

JOHN COTTON, JR. Printer,

No. 47, Marlboro'-Street, Corner of Franklin-Street,

BOSTON.

TERMS OF SUBSCRIPTION.

Two Dollars and Fifty Cents, if paid in advance, Three Dollars payable in six months.